Church Life

Chicago, Ill., September, 1910.

THE PASTOR'S MESSAGE

Dear Friends:

At a largely attended meeting of the trustees and deacons, on Monday evening last, I submitted a plan of campaign for our church, for the coming fall and winter. After a full and frank discussion, and slight modifications here and there, the plan was heartily and unanimously endorsed.

Those parts of the plan which refer to the work of various organizations will be referred to more particularly in the next number of "Church Life." The plan, in so far as it refers to the work of the church itself, includes, amongst other recommendations, the following:

1. The observance of the Week of Prayer the second week in October.

2. A Roll call and social for the entire church the first week in November.

3. Full co-operation in the Chapman-Alexander evangelistic meetings on the South Side.

4. The observance of a Day of Prayer and Consecration just before the beginning of the evangelistic metings on the South Side.

5. The appointment of a Welcome Committee, to aid the ushers in receiving visitors and strangers.

6. Maturing of plans by the Music Committee to secure a heartier participation of the congregation in the public service of worship.

7. A series of Sunday morning sermons by the pastor on "Fundamentals of the Faith."

8. The inauguration of an industrial school at the home church.

9. The employment of an assistant teacher in the Kindergarten, provided that the funds for her salary can be obtained wihout drawing on the church treasury.

10. Three "pastoral letters" to be sent to all members of the church at intervals during the year.

11. The securing of a definite promise from as many of the members of the church as possible, to attend and support the various services and organizations of the church, the promises being in the form of a written or printed pledge, to be signed and handed to the pastor.

12. The formation of a council or pastor's cabinet, to be composed of the leaders of the different societies and organizations, with representatives from the Boards of Deacons and Trustees, to meet once every four months for mutual conference, and to plan unitedly and systematically for agressive and productive work.

These plans, together with those now being formulated by the various societies, form the outline of a vigorous campaign. The interests of the Raymond field were thoroughly discussed, and the recommendations made were referred to a special committee, consisting of Mr. Bowman Lingle, Mr. W. R. Raymond and the Pastor.

We have work enough before us to occupy us all! We must be neither idle nor fretful. We need hearts of hope and high courage. Let us stay all our faith upon Jesus Christ, and go forward to certan victory in His name!

Your affectionate Pastor,
Austin K. de Blois.

LOCAL CHURCH NEWS

WOMAN'S MISSION CIRCLE.

October fourteenth, when our circle shall meet,
To celebrate birthdays, in fellowship sweet
We trust all our friends will be anxious to share
The good things in prospect and try and be there.

The little silk bag with its thank offering—
One penny or more for each year—each will bring:
But those who on sensitive, or other score
Prefer, may contribute a dollar or more
(and no questions will be asked)

Our formal programme will comprise, we may say,
Recounting of things we've enjoyed while away:
And following this, as of course, there will be
Our always-enjoyable social and tea.

Daguerrotypes taken long time ago,
And photos of members and mothers, we'll show—
Old time shadow pictures—to sweetly recall
Fond mem'ries of days that were dear to us all.

Come, bring your friends with you: Remember the date,
October fourteenth—you'll of course, not be late—
And thus re-united in fellowship dear,
Our meetings will augur good things for this year.

—R. I. Chard.

PLUS ULTRA.

Since the organization of the Plus Ultra class in November, 1909, under Mr. S. T. Foster, the member of members in it has increased fifty per cent. It was the Ultrites' idea to create an orchestra for the Sunday School service themselves, furnished three violinists to set the example.

At the last election of officers, W. Groom and L. Groom were re-elected president and treasurer, respectively and E. Marx and P. Kain, elected vice-president and secretary respectively. J. L. Shane was appointed press agent.

These boys have done a great amount of work in the church's line and well deserve a room in the building for weekly meetings.

J. Shane, Press Agent.

WEDDING BELLS.

On September 20, at the home of the groom's parents, Mr. Frederick Lincoln Wigney and Miss Mabel Kleinhauf were united in marriage. The wedding was an informal affair in the presence of immediate relatives and friends, and in the absence of the pastor the Rev. R. T. Bush, of the 2nd Baptist church officiated. We wish the young couple great happiness.

SUNDAY SCHOOL.

We are glad to report an encouraging outlook for our Sunday School. The vacation season is over and both teachers and pupils are again in their places. Several new scholars have been brought in and we expect shortly to graduate a large class from the Juniors to the Intermediates. Mrs. Wigney is organizing a new Teacher training class, which will begin their regular course the first Sunday in October.

The superintendents of the different departments are entering vigorously into the work and looking for good results. The teachers' meetings have been kept up regularly through the summer and we trust will become more interesting and more fully attended as the autumn advances.

With these prospects before us ought we not look for a great spiritual awakening among our young people and many conversions. Let us all pray for permanent spiritual results.

A SUGGESTION.

Have you visited our Sunday School lately? The officers need your encouragement—None is too old to attend—all welcome. Make it your duty to attend as often as you can. Remember the hour 9:30 a. m. every Sunday.

BEAUTY IN THE HOME.

Every pleasant smile, every cheerful deed, every gentle word is a stroke of the brush that adds beautiful colors to the home skies, and so makes life's every day sweeter. This is helping God.

THE CHILDREN.

Parents need to ask God for wisdom to guide them in the training of their children, and to be quick to see providential leadings. Sankey's father was impatient with him because he showed so much interest in singing schools, and once said to his wife: "I fear our son will never amount to anything—running about with a hymn book under his arm." His mother was a little wiser but neither could forsee that God was preparing their son for his great career. It was a satisfaction to them that they did not put any hindrances in his way.

THE UTILITY OF LOVE.

To know that there are some souls, hearts and minds here and there who trust us and whom we trust; some who know us and whom we know; some on whom we can always rely and who will always rely on us—makes a paradise of this great world. The only solid thing in this universe is love. This makes our life really life. This makes us immortal while we are here. This makes us sure that death is no end, but only a beginning to us and all we love. It is only love and insight which show us all we have ever done. Cold sagacity mis-

judges us; mere sympathy, feeble good nature, soothes, but does not essentially help us. But love illuminated by truth, truth warmed through and through by love—these perform for us the most blessed thing that one human being can do for another. They show us to ourselves: they show us what we really are, what we have been, may be, can be, shall be.

THE WAY OF LIFE.

Do not sigh, that rain is falling
And the skies are dull and gray,
We should not prize, were it not for this,
The bright and sunny day.

Do not fret, that pain and sickness
Still are burdens we must bear.
Health would ne'er be duly valued
If of ills we had no share.

Do not weep that care and sorrow
Our sweet peace of mind annoy.
If we had no time of trouble
We would never have a joy.

Thus, as God has wisely planned it.
Each in turn, come dark and light.
None escape, and none are slighted—
'Tis the way of Life and right.

THE CHURCH BUILDING.

The following regular meetings have been arranged for the coming winter.

Deacons, at 7:15 every Wednesday evening.

Ladies Benevolent Society on first and third Fridays of each month, from 10 a. m. to 4 p. m.

Woman's Mission Circle, on second Friday of each month, at 2 p. m.

Trustees, on second Friday of each month, at 8 p. m.

Amoret Henson Guild, on fourth Monday of each month, at 6 p. m.

Sunday School Workers, every Friday night at 8 o'clock.

Woman's Christian Temperance Union, on the second of each month at 4 p. m.

Any other societies of the church desiring special nights should apply to the chairman of the House Committee, but it must be understood that the trustees will not, except under very exceptional circumstances, allow any meetings to be held in the church on Saturday nights.

WEEKLY OFFERINGS.

Take out your boxes, see what envelopes are not paid—then think whether there is a certain duty which should be performed.

IMPROVEMENTS.

The South Park will boulevard South Park Avenue in front of our church, in the near future. The cost to the church will be from $1,200 to $1,500.

THE JUDSON CLASS.

The Judson class is still in existence. We have not had very much publicity for a long time but expect to give a report every month from now on. Our last article was prior to March, 1910, so I will give a synopsis of the happenings since that date. The Kinder Symphony we gave was a great success. It was our first attempt at entertaining but not our last. We are very much obliged to our audience in the way they took things. This fall and winter we expect to continue in this branch of the entertainment.

In the early part of June our club held the regular annual meeting for the election of officers. They are as follows: President, Ernest Hartung, vice Arthur Vennell; Vice President George Clark, vice William Hamann; Secretary and Treasurer, Eugene Schmitt, re-elected.

The meeting was held at the home of Mrs. Schmitt and after the settlement of the business matters of the club, we were treated to a pleasant surprise by Mrs. Schmitt, as she provided the refreshments for the evening. We also appointed the various committes, viz: Social, Lookout and Entertainment.

The class has been somewhat broken up this summer on account of the vacation trips taken by our members. John Burns, Ernest Hartung, George Clark, and Fred Walters spent two weeks up near Traverse City, Mich., on a camping trip. The first three above named also spent several days at Lake Delavan, Wis. Our teacher, Mrs. Bennett, spent the week ends during her vacation at Lake Forest, visiting Mrs. Gillett, Harry Weber is on an extended vacation at Lake Geneva, and Burlington, Ill. Rollin Coleman has spent the entire summer in many week end trips. William Hamann and Eugene Schmitt spent their vacation in Yellowstone National Park and visiting the principal cities en route.

Now that the vacation time is over we expect to get together for a good year's work and we hope to be able to show something in the way of results.

Respectfully,
Eugene M. Schmitt, Secretary.

THE WOMAN'S BENEVOLENT SOCIETY

Of our church will hold its first meeting after the summer vacation on the first Friday in October (the seventh).

We want every woman connected with our church and congregation to make a special effort to be on hand in order that we may begin the season properly and help make the woman's department a success. Almost all our families will then be at home after the summer outings, full of zeal and vigor, therefore our work as planned by the executive committee can be taken up and carried on towards completion, as "many hands make light work."

Mrs. W. E. Smith will probably be with us again, in charge of the cutting committee as we are rejoiced to know she is almost entirely recovered.

The first meeting is always a pleasant one as it is somewhat in the nature of a reunion.

Therefore be sure to let us see you there.

Mrs. J. A. J.

PERSONALS.

Mrs. S. A. Tolman has returned to the city, after an absence of two months, the time having been spent at Camden and Crescent Beach, Me.

On the 1st of August Mrs. Willard Groom started East for a four weeks' trip. She spent three weeks with her daughter, Mrs. Ralph H. Wheeler, at her home in Stonington, Conn., and the remaining week was spent with relatives and friends in New York and New Jersey.

Miss Mary Marx attended the Bible Conference at Winona Lake, Indiana.

Emmet Marx, member of Plus Ultra Class, and editor of the Plus Ultra Advocate, spent several weeks visiting his uncle in West Lafayette, O.

Miss Marietta Mathews attended the Bible Conference at Winona.

The Misses de Clercq spent their vacation in Michigan.

Deacon Anthony and family spent summer at Traverse Beach.

Mr. and Mrs. Pearcey spent a few weeks north of St. Joseph, Mich.

Mrs. A. Jones visited in Ohio during August.

Deacon Lumley and family spent the season at Lake Villa.

Miss Gale spent some weeks at Lake Marie.

Judge Underwood and family spent the summer at Black Lake, Mich.

Mr. and Mrs. Stoaffer spent the summer at Grace Lake, Ill.

Mr. and Mrs. R. H. Clarke and son spent a month at Lake Geneva.

Deacon Wm. and the Misses Raymond spent several days at Lake Geneva.

Mr. Craig spent several weeks in Idaho.

Deacon and Mrs. Leland spent three weeks' vacaton in the mountains of Colorado and Utah.

Mr. and Mrs. R. B. Travis spent their vacation with Mrs. Hanson at Belvidere, Ill.

Mrs. Bennett spent a couple of weeks at Lake Forest, Ill.

Miss Hattie Todd spent her vacation in New York State.

Miss Helen Heath spent the summer in Michigan.

Deacon and Mrs. Wigney spent a month at Detroit and other places in Michigan visiting friends.

Mrs. Gillette spent the summer at Lake Forest and is not expected home till some time in October.

Mr. and Mrs. C. H. Marshall and family visited at Howland, Mich., and Toronto, Canada.

Miss Grace Smith spent vacation on the coast of Maine.

If you attend church why not have your regular seat? Mr. Travis, chairman pew committee, will furnish any information on the cost.

We were glad to see Mrs. Bacon with us last communion.

Mr. Chas. Perry and the Misses Perry spent the summer at Lakeland, Mich.

Mrs. Jennie Hanchett Hume and her daughter, Mamie, are at Saugatuck, Michigan, for an outing. We hope Mrs. Hume will return much improved in health. Her father's illness and death and the long trip to Lansing, Michigan, which followed, together with her large class in music the past year have caused a nervous break-down. We hope she will receive great benefit living among the pines of Michigan.

Mrs. Hale, 3030 Calumet avenue, who has been ill for some months is not improving as rapidly as we wish.

Mr. and Mrs. Allen, 633 E. 41st street, are leaving this city and going to make their home in Oshkosh, Wisconsin, where they will be near their only son. They will be very much missed by our whole church, as they have been faithful members for a number of years.

Mrs. Bilton has returned home from Hinsdale Sanitarium much improved in health.

Mr. Doolittle and his family spent August in Michigan.

Miss Mary Laidlaw is visiting in Ludington, Michigan.

Mr. Emmet Marx spent a very pleasant vacation in Ohio.

Mrs. Pollard, who has been spending a few months with her sister in Milwaukee has returned to this city and is making her home with her graddaughter, Mrs. Smith, 819 E. 39th St.

Miss Richards has been confined to her home as a result of an accident.

We are glad to know that Mr. Stowell is improving in health.

Mrs. de Clercq has returned home after a most delightful visit with friends in Colorado.

A little daughter has gladdened the home of Mr. and Mrs. W. W. Rasmussen of New York City. Mrs. Rasmussen was formerly Miss Blanch Spinney.

Mrs. D. O. Paige has come back to us after being absent all summer, and has resumed her work in the kindergarten.

Mr. and Mrs. S. T. Foster were made happy by the arrival of a little daughter in their home.

Mrs. Humphrey has just returned home from Idaho, where she has been spending the month with Mr. Humphrey, who went earlier in the season to regain his health. We are glad to know Mr. Humphrey is much improved, and will be able to return home soon.

Mr. and Mrs. Desmond Hall are receiving congratulations on the birth of a little girl. Mrs. Hall was formerly Miss Daisy Marx.

Mrs. Morara has been confined to the house for a month past with an attach of inflammatory rheumatism.

Mr. Gorton Marsh was absent for several weeks, on a business trip to England.

It is good to see Mrs. W. E. Smith at church again, after a long period of illness at home, the result of a broken wrist.

Mrs. Spinney had a delightful visit in New York with her daughter, Mrs. Rasmussen.

Mrs. Tomlinson is still at the Hinsdale sanitarium, though her health, we are glad to know, is somewhat improved.

CHRISTIAN ENDEAVOR SOCIETY.

We have been thankful many times over that we continued the meetings of our Christian Endeavor Society during the summer months. The meetings have been well attended—at no time have there been less than thirty people present. The members of the Society when in the city have been faithful, and we have been glad to welcome strangers on every Sunday evening. Now, instead of "taking up" the work for the fall, we will just "continue" it, with renewed vigor and enthusiasm.

We are making large plans for the future, and expect great things. We are glad to report that Miss Nettie Beppler has consented to take charge of our Junior Society. The first meeting will be held Sunday afternoon, October 2. We bespeak the interest of the members of the Society and of the church in this organization—the training-ground for the Christan Endeavor Society and of the church in this organization—the training-ground for the Christian Endeavor Society of the future.

A Mission Study Class has been organized, meeting for the first time on Monday evening, October 3rd. "Advance in the Antilles," a study of Cuba and Porto Rico, will be taken up first, and after the first of the year a Foreign Mission book will be studied. Miss Clara de Clercq will take charge of the class. We hope a goodly number may enroll, and that the class may be interesting and helpful.

We are planning for a Social evening in the very near future.

The Society is in good condition financially, although a part of our $300 pledge on church repairs is not pail in, we confidently believe the whole amount will be secured and paid by the first of the year, if not before.

We are constantly grateful for the loyalty of the members, and for the help and co-operation of the Executive Committee. With our young people loyal to their Heavenly Father and the Society, what can we not accomplish?

President.

WOMEN'S MISSION CIRCLE.

The summer of 1910 has been an eventful one in religious history. It has been the privilege of some of the members to be present at some of the epoch making events. The opening meeting of the Mission circle, which occurs the second Friday in October, wil have the suggestive subject, "Vacation Memories." Some of the leading features will be echoes of the World Missionary Congress at Edinburg, the Passion Play at Oberammergau, and the World's Sunday School convention in Washington.

During the social hour there will be an exhibit of old time pictures of members taken before the age of twenty.

The offerings on this occasion are to be in the form of birthday offerings; silk bags for these may be obtained from Mrs. Googins.

It is earnestly requested that the attendance at this meeting be as large as possible. A cordial invitation is extended to all the ladies of the church and congregation.

Maude L. Foster, Sec.

Let your light so shine that the world, seeing, may glorify God. You know individuals who blaze most gloriously on set occasions, as when a revival is in progress, but burn low when once the rushlights have gone out. It is not this kind of shining which will make the world see The world's great need is for the light that shines steadily. The world will not be apt to see and glorify God because of you, unless your light shines brightly and steadily.—Central Baptist.

It may never occurred to you why leopards are spotted, tigers striped, and so many caterpillars green, but a moment of reflection will convince you that their garments are accommodated to the color of the rocks or vegetation of their habitat. Tree frogs are frequently heard, but rarely seen, because of their faculty of changing their color to harmonize with their environment. Likewise will the life lived with Christ take on the radiance of his glory, the whiteness of his purity, the blueness of his loyalty, from a continual contact with his personality.—The lookout.

When the fight begins within himself, a man's worth something. Prolong that battle through this life! Never leave growing until the ilfe to come.—Robert Browning.

OUR LOST.

They never quite leave us, our friends who have passed
Through the shadows of death to the sunlight above,
A thousand sweet memories are holding them fast
To the places they blest with their presence and love.

The work which they left and the books which they read
Speak mutely, though still with an eloquence rare
And the songs that they sung, and dear words they said,
Yet linger and sigh on the desolate air.

And oft when alone and as oft in the throng,
Or when evil allures us or sin draweth nigh
A whisper comes gently "Nay do not the wrong"
And we feel that our weakness is pitied on high.

We toil at our tasks in the burden and heat
Of life's passionate noon—they are folded in peace,
It is well. We rejoice that their heaven is sweet;
And one day for us all the bitter will cease.
Until then we are bound by our love and our faith
To the saints who are walking in Paradise fair,
They have passed beyond sight at the touching of death,
But they live, like ourselves, in God's infinite care.

THE GOLDEN CITY.

By Christian Burke.

From the days of St. John's Revelation
The marvelous story is told,
And down through the ages has come the song.
The song of the City of Gold.

To the innocent hearts of the children,
To the toilers who faint 'neath earth's sun.
To the old who have fought out its problems,
To the dying whose journey is done.

Comes the dream of the mystical City,
With color and loveliness rife,
Iridescent its jeweled foundations,
Flower-bordered its River of Life;

And the streets of the city are golden,
And the sea as of crystal appears,
And the sound of the harpers is in it
And it knows not of sorrow or tears.

A life lived with Christ has a helpmate. "Yet not I, but Christ that liveth in me," and in decisions, in temptations and in sorrows the wisdom of a higher realm may be summoned to assist. If entire surrender is the spirit of the life, Christ will unconsciously guide and direct.—The Lookout.

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CONTRIBUTORS.

Mrs. S. T. Foster.....The Mission Circle
Dr. Frank Gale.....Men's League
Mrs. G. E. Jackman.....The Ladies' Benevolent
Ernest Hartung.....Christian Endeavor
William Wigney .....Sunday-school
Rev. E. Lewis Kelley.....Raymond Chapel
Eugene Schmitt.....The Judson Class

If we had more paid subscribers to Church Life we could afford to include a number of cuts in each monthly number—which we greatly desire to do. Don't you want to have it sent by mail each month? Fifty cents. Send your name on a postal or drop a request in the contribution basket at any service.

Subscription price, fifty cents a year. Remittances and changes in address should be sent to Dr. de Blois, to whom also matter for publication should be sent on the first day of each month.

Pews or sittings in the church may be obtained from the pew committee, Messrs. R. B. Twiss or Webster Tomlinson at the close of any church service. Diagram will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to Church Life for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

LIVE FOR YOUR COUNTRY.

By Laurence Highfield.

To die for your country is noble;
The grandest of heroes have laid
Their lives on their native land's altar,
Their sacrifice freely was made.
It calls forth our truest, best tribute,
Its pathos must make our hearts ache,
Yet surely 'tis equally worthy
To live for our dear country's sake.

To honor her flag and her statues,
To ever be loyal and true,
And to live so the whole land is better
Because of the good we may do.
To help make our country the finest
And best ever patriot ever trod,
To make our lives part of its heart-life,
That's worthy of it—and of God.

—Ex.

THE CHURCH AS A HOME.

The Optimist of the Christian Work and Evangelist writes very suggestively of methods to make love for our church more general. He says that

"Last Sunday night he was preaching in the Congregational church, Jersey City, where Rev. John L. Scudder is pastor. The thing that greatly impressed him was the number of young people in the congregation. Perhaps three-quarters of the rather large congregation were boys and girls not far from twenty. He has preached in very many of the churches of New York City and vicinity, but never faced quite so young a congregation before. The cause of this is not altogether Mr. Scudder's inspiring preaching, nor his great heart, for many other pastors combine these two attractive qualities. He is inclined to think that it is partly because the People's Palace is right across the road from the church and has become the common home of pastor and people. The pastor is with the boys and girls daily, and thus increases that friendship which all pastors have with their people, to such a pitch of familiarity that a loyal devotion to him ensues which leads them to follow him whithersoever he goes. But it was a beautiful sight to see the church swarming with young people. And more of the older people come, too, as more of the younger come.

"The Optimist is under the impression that the fate of the Church in America, with the tremendous demands many other and good organizations are making upon our people, as well as social interests, depends largely on awakening such a love for it again that it will become the chief attraction and interest in its members' hearts. This can be done in two ways. We preachers ought to preach church much more than we do. Many preachers hardly mention it from year to year. Many publicly call it only one of God's holy and appointed agencies for redemption, and not always of more worth than others. Few preach yearly courses of sermons on its divine origin, its wonderful history, its marvelous achievements, its meaning, its place in human life. The result is the congregations know little about it and care less. It hardly enters into their thought. To many it is no more than another sort of lodge to which they belong. Children join it, and their interest ends there.

"The one thing needed is to begin with the children. The Roman Catholic Church does this not in her catechetical classes, where the priest meets all the children of the parish frequently, but in introducing the boys early in their childhood into the service at the altar. The church is as natural to them as home all their lives. The English church uses them in her choirs and thus trains them to feel at home in the church. The average Protestant church might do this much more than it does. It always seems strange to The Optimist that the church in America, with a Sunday-school of from one to four hundred children, uses a volunteer choir of ten or twelve often unmusical voices, when it might turn the whole school into a choir of fresh, sweet voices.

"We must make the church homelike. We must make it attractive as home—as beautiful and as natural a place to live in. Few churches can have a People's Palace. The People's Palace at Jersey City is a great four or five story building. In the basement are swimming tanks and bowling alleys. There are whole floors of parlors and game rooms and reading rooms. There is a floor of billiard tables. There is a beautiful hall and theater. There is one of the best gymnasiums in the country. Situated in a populous factory district of modest homes, it is crowded with the people. Here Mr. Scudder is their friend. The church is across the road. Children grow up to think it all theirs and flock to it. These parish houses are growing everywhere. All churches cannot have them. But would it not be wise for all churches to begin to put every cent they can raise or spare into making the chapels homelike and attractive; making them the common property of the parish, and open all the time to any who would come, the pastor meeting the children there very frequently; where possible having them fitted as a sort of clubhouse for the men and women—especially for those who have not attractive homes? And would it not be wise if we had more church services, very informal, bright and sunny, with either sermons to the children or sermons in which they were borne in mind, and with much singing of happy music, and with considerable emphasis on the church as the home of us all and the institution through which Christ is to bless the world. The Optimist sometimes fears for the future of the church if indifference among its members continues."

The question is agitating many as to how "the churches shall regain their lost prestige." It is a question as to whether they have lost it in view of the fact that church membership is increasing more rapidly than population. But if they have, it is to be regained by believing as thtir fathers believed.—Western Recorder.

"Street preaching is not very 'dignified;' but it is well to remember that dignity is not one of the fruits of the Spirit, nor is it classed among the Christian graces."—A. C. Dixon.

"By the consciousness of God, the consciousness of self is gradually extinguished."

THE WAITING CITY.

"A city throned upon the height behold,
Wherein no foot of man as yet has trod;
The city of man's life fulfilled in God,
Bathed all in light, with open gates of gold.

Perfect the city is in tower and street,
And there a palace for each mortal waits,
Complete and perfect, at whose outer gates
An angel stands, its occupants to greet.

The while our race in hut and hovel dwells,
It hears the music of Thy heavenly bells,
And its dull soul is haunted by Thy light,
Lo, once the Son man hath heard Thy call,
And the dear Christ hath claimed thee for us all."

—Phillip Brooks.

VACATION REST, WITH A THREAD.

Rev. J. M. Farrar, D. D.*

"I can't do this sum," said Hal. "I've tried and tried, and I can't get the answer."

"How many times have you tried it?" asked his mamma.

"Three times."

"Well, you go out and ride your tricycle around the house ten times, as fast as you can, and then come in and try three times more."

Out dashed Hal, and soon came in again, his cheeks glowing. "I tell you it's splendid out," he said, 'the fresh air is so good, and I've thought of the way to do that sum, too."

"Got the answer—hurrah!" Hal shouted, after a few minutes.

"I thought your brains only needed a little shaking up," said the wise mamma. The request of our text, "rest a while," was given by one who is even wiser and kinder than a mother.

The disciples had been working very hard. They were in what is called "the school of Christ." They were studying how to work with him and for him. They had some very difficult problems. "They had no leisure so much as to eat." Christ saw they were tired, too tired to study their lessons, so he said, "Come with me to a quiet place and rest a while." What did they do? They rested by studying a new problem. Read the story, Mark 6:30-44 ,and you will learn how they were "shaken up" by a new lesson.

Vacation is a "shakingup" time. The body needs shaking up. Romp and run, shout and sing, sleep and snore, wake and walk, eat and exercise, lounge and laugh. Play in the hay, wade in the water, and tramp miles with the men when they go fishing and hunting. The brain needs a "shaking up." Find something to think about when you are out. Study the stars, read lessons from leaves of the tree, study birds in place of book, find new books in running brooks, train your brain. The soul needs "shaking up." See God in everything that is good. Sing "The Lord is my Shepherd," when you are watching the sheep. Find sermons in stones. "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?" The birds will teach you how God cares for you. "Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Here you find a soul lesson from the lily. Recreation means re-creation, made over again. A shaking up of your life and starting it along new paths. The best vacation is found in a variety, in something new and true.

Now I hear many of my Juniors say, "We do not go away during our school vacation. We stay at home all the time. There is nothing new to see at home. How can we find something new to keep us from getting blue?" Possibly you could find something new and true not very far from home. You may find some plan for a "shaking up" in the summer shadow of your old home. Will this statement interest you?

Agassiz tells us that he spent an entire summer exploring his back yard. A merchant sent him a check for $1,000 and invited him to take a trip to Europe. Agassiz replied that he was too busy to go to Europe, but proposed to investigate the treasures of his kitchen garden. He began at one corner of the garden and found a little stone that held the outline of a mollusk. Close beside that stone was another that had the section of a fern. He kept on, working across the garden, and after three months, by the first of September, he finally reached the opposite corner by the fence. The great scientist kept his notes and wrote out his studies with great care. Later he published his vacation travels in a garden under the title of Elements of Zoology.

You cannot shake up your body, mind and soul without giving them something to do. Too many boys and girls think vacation is a time for idleness. Idleness cannot live without his friend and chum, laziness. Doing something, doing something, doing something! That is the secret of successful work and play.

Shall I tell you a story I found in the Friends for Boys and Girls?

"I like to sew when there is no thread in the machine, it runs so easily," said a little girl.

A good many people, I think, are pretty fond of running their machine without thread.

When I hear a boy talking very largely of the grand things he would do if he only could, and if things and circumstances were only different, and then neglecting every daily duty, and avoiding work and lessons, I think he is running his machine without any thread.

When I see a girl cross and disagreeable in her home, playing when mother is working, sleeping in the morning when she ought to be playing, she, too, is running her machine without any thread.

Ah! This sewing without a thread is very easy indeed, and the life machine will make a great buzzing, but it only wears out the machine. Agassiz really spent his vacation playing in the garden. He kept out of his study, away from his books, got a good shaking up. But he kept a thread in the machine with which he was playing. When you take your vacation do not forget the thread.

YOUR CONVERSATION.

By Rev. M. W. Buck.

"Let your speech be always with grace, seasoned with salt, that ye may know how to answer each other." (Col. 4:6.) "With grace," that is—gracious, agreeable, pleasant, truthful. In order to have these ingredients our conversation needs to be seasoned with salt so that, as salt makes food palatable, there shall be a seasoning and preservative quality in our conversation that shall make it becoming, pleasant and profitable.

We see in Proverbs 18:21, that "death," the greatest evil, was in the power of the tongue. But "life," the greatest good, is also declared to be in the power of the tongue. The verse reads: Death and life are in the power of the tongue. If the conversation is gracious it will be because it has in it the seasoning and preserving qualities of salt,—purity, sanity, charitableness and helpfulness. Salt, as the preservative of the animal nature, counteracting the tendency to putrification an decay, was well calculated to serve as a symbol of moral and religious purity. Dr. Farbain says: "When our Lord said to His disciples, "Ye are the salt of the earth," He wished them to know that it was their part to exercise in a moral respect the same sanitary, healthful, purifying and preservative influence which salt did in the things of nature." Conversation may be death-dealing and lifecorrupting in its influence and effect, or it may be life-enriching and inspirational. The tongue may be "set on fire of hell" and so conversation be a blistering and blighting curse, or, the tongue may be "touched with a live coal from off the altar" and hence purified, and therefore be a clean and effective agency of blessing. If the heart be a fountain of uncleanness, the tongue will be as the slimy bed of some putrid stream over which a torrent of corrupt and corrupting conversation is constantly flowing; but, if the heart be pure, the utterances of the tongue will be sweet and gracious and a blessing to fellow man. The tongue was made for speech, only let us see to it that our "speech be always with grace, seasoned with salt."

Such speech will be PURE. "Out of the abundance of the heart, the mouth speaketh." If the heart is clean and the habitation of pure thoughts, the outflow,—the conversation, will be pure. Sometimes professed Christians permit themselves to indulge in terms of speech and stories that are wholly at variance with the Apostle's exhortation to the Ephesians (4:29), when he says: "Let no corrupt conversation proceed out of your mouth." Seasoned speech will be SANE,—devoid of that which is wholly profitless and foolish. Our Lord said that "every idle word that men shall speak, they shall give account thereof in the day of judgment." "Idle words," says Doctor Vincent, are "useless, inefficient words," words not intended to produce a wholesome effect, hence foolish words. In Ephesians 5:4, the Apostle Paul warns against "foolish talking and jesting." We need to be on our guard at this point. Seasoned conversation will be CHARITABLE. It will be considerate of our brother-man. "Speak evil of no man," says the Apostle (Titus 3:2). An advertisement in a store window seen recently read,—"Don't talk about your neighbor, if your tongue needs exercise CHEW GUM." That was sound advice coupled with business sense. There is better service that the tongue can render than talking unkindly about others. The unkind criticism, the uncharitable opinion, the unsavory and unfavorable story concerning others should not be tolerated by ourselves nor in others. We are reminded of the "Rules of Behavior" drawn up by George Washington when a boy of thirteen. Among them we find these: "Be not in haste to relate news, if you know not the truth thereof"; Speak not evil of the absent, for it is unjust"; "Use no reproachful language against any one, neither curse nor revile"; and "Let your conversation be without malice or envy, for it is a sign of a kindly, commendable nature." Finally, our conversation should be EDIFYING. That is, our conversation should be calculated to help, cheer, comfort and encourage others. There should be a definite purpose in our conversation as in everything else. Random talk is usually profitless if not actually harmful. "Whatsoever ye do, whether in WORD or deed, do all to the glory of God." Again: "Who is a wise man and endued with knowledge among you? let him show out of a GOOD CONVERSATION his works with meekness of wisdom." Finally: "Be thou an example of the believers, in word, in CONVERSATION, in spirit, in faith, in purity." God help us to cultivate speech that is "Always gracious and seasoned with salt."

DAVID AND GOLIATH.

The following story of the slaying of Goliath by the shepherd boy David which has been clothed in a twentieth century dress of slang, was delivered in part recently by Rev. Mr. Sunday at one of the tabernacle meetings.

It is considered to be one of the best of the evangelist's bible stories in slang. As far as is known it has never been published. It is as follows:

"I can imagine the old man coming in one day and saying 'Dave, your ma is worried about the boys—they haven't written her or 'phoned her, and I wish you'd go out to the front and see how they are getting along, and bring us word. Take this cheese, this bottle of milk, some bread and parched corn, give 'em our love and see how they are doing.' I can see Dave as he arrives at the front in the morning, just as Goliath comes out to do his little stunt.

"I can hear Dave as he says to the boys: 'Who's that big lobster over there putting up that stiff game of talk?' 'O,' said they, 'he's the head cheese, the main guy, the whole works in this branch of Philistines over here that we're scrapping with. He does that stunt here every day.' Dave says, 'why don't some of you fellows go out there and soak him?' 'O,' said they, 'the gang all get cold feet when he comes out.' Dave says, 'Youse fellers make me tired,' and he goes down to the brook, picks out five smooth stones, puts one of them in his sling; he hurls it and soaks the giant in the cocoa between the lamps. He goes to the mat and takes the count. Dave draws his sword chops off his block, and the gang all skidaoo."

FAMOUS HYMN WRITERS.—II.

By Mary F. Davis.

Written exclusively for the church papers published by the United Religious Press of Chicago.

Reverend George Duffield, Jr., D. D.

Although Reverend George Duffield, Jr. D. D. lived a life of large usefulness he will be longest remembered as the author of "Stand up, stand up for Jesus," which is probably one of the two most frequently used of American hymns. This and his "Blessed Jesus! Thee I love!" give him an honored place among modern hymn writers.

Dr. Duffield's ancestors for several generations were of the Presbyterian faith and among those in the ministry of the American Presbyterian church were two George Duffields. The great grandfather, father and son of the man whose life we are considering were distinguished men in their church.

The author of "Stand up, stand up for Jesus," was born at Carlisle, Pennsylvania, in 1818. In 1837 he graduated from Yale College and three years later from Union Theological Seminary. Shortly after his graduation he became pastor of the Fifth Presbyterian Church in Brooklyn, where he remained seven years. During the next four years he was pastor of the First Church of Bloomfield, New Jersey, and in 1851 accepted a call to the Central Presbyterian Church of North Liberties Philadelphia. He had hoped to find there larger opportunity for usefulness in the Kingdom but soon found that he had gone to a church which was in an almost hopelessly run-down condition, and no doubt, considered his move a mistake. It was, however, owing to his presence in Philadelphia at the time of the great revival in the spring of 1858 tha his well known hymn was produced.

A young Episcopalian clergyman, Dudley A. Tyng, took a great interest in this religious movement and was its real leader. He had won the admiration and affection as well as gained the assistanceof a band of clergymen of various denominations in the city and among these helpers was Mr. Duffield who spoke of him as "a very dear personal friend, one of the noblest, bravest, manliest men I ever met," the acknowledged leader of a campaign for Christ which has become historical. But this leadership was suddenly ended by the death of Mr. Tyng. On Wednesday, following the Sunday on which he preached his greatest sermon, the sermon said to be the most masterful of modern times, he went from the study of his country home to the barn where a corn shelling machine was in operation. Stepping too near, the sleeve of his silk study gown became caught in the cogs of the wheel and before assistance could be called his arm was terribly lacerated. Surgeons' efforts only postponed the end which came April 19th, 1858.

On the morning before his death, when it was known that he could not live long, he was asked if he had any message to send to the band of clergymen who had worked with him and to the Young Men's Christian Association of Philadelphia, which had given its powerful support to the Minister's Union in conducting the revival. He said: "Tell them, 'Let us all stand up for Jesus.'"

The Sunday succeeding the death of Mr. Tyng, Dr. Duffield delivered a sermon, based on these words, to the Union and Association and the hymn, "Stand up, stand up for Jesus!" was its conclusion. In a short time it gained universal recognition and either in English or its translated form has gone all over the world.

For three years after this revival, Dr. Duffield remained in Philadelphia and while his pastorate there was not without spiritual results his congregation gradually grew less in number and resources, owing largely to its location. He afterwards was pastor at Adrian, Michigan, Galesburg, Illinois, and at Saginaw City, Michigan.

His active service covered more than forty years and it was only when forced to do so by the infirmities of age that he withdrew from the field of labor. His last years were spent at the home of his son, Reverend Samuel M. Duffield, in Bloomfield, New Jersey. Dr. Charles S. Robinson, in his "Annotations," says of father and son: "The reverence on the one side and the pride upon the other were worthy of the Land of Beulah in which the old man waited for his summons to go over the river."

The son died first and the fourteen months later, on July 6th, 1888, the father followed him.

Miss Jane Borthwick—Mrs. Sarah Fuidlater.

Miss Borthwick and Mrs. Fuidlater were sisters whose little book, "Hymns from the Land of Luther," attracte much atention. It is a series of translations of the best of the German songs of devotion and from it are taken the six hymns which are included in the "New Lawdes Domini." The work was conducted jointly and the sisters seem to have desired that the credit for it should be equally shared.

They were born in Edinburg where Miss Jane Borthwick lived all of her life. Miss Sarah married a Presbyterian minister, Rev. Eric John Fuidlater, and lived for some time at Lochearnhead, in Perthshire, where his pastorate was.

Best known of the hymns of these sisters is "My Jesus, as thou wilt." It is a rendering of "Mein Jesus, wie du willst," by Benjamin Schmolk a Lutheran pastor of Branchitzdorf, in Silesia. It was written about 1704. The hymn as we have it is a great favorite with American congregations and the English translation represents well the later period of English hymnology.

REMEMBER THAT

The Gospel is a fact: therefore tell it simply.

It is a joyful fact: therefore, tell it cheerily.

It is an entrusted fact: therefore, tell it faithfully.

It is a fact of infinite moment: therefore, tell it earnestly.

It is a fact of infinite love: therefore, tell it pathetically.

It is a fact difficult of comprehension to many: therefore, preach Christ.

From the "Open-Air Preacher's Handbook."

HOW DR. MACLAREN DID HIS LAST GREAT WORK.

From the story of a stenographer, Robert Jones, as told in the British Weekly.

When I arrived the first morning for work I found him in a depressed mood, fearing that he could not think and give out his thoughts with another person in the room, and especially at a shorthand writer's speed. His task—which for a man of his age was a Herculean one—was to expand his written sketches of sermons into full discourses, so that the completed volumes would represent his preaching throughout his long ministry. He started with one text; but, after tugging at it for some time, he put it aside and took another text. This he expounded, and completed the expositions without resting. He wrought with severe care, and the output was slow. I felt that he was conscious of keeping me waiting as I sat, pen in hand, ready to take down what he said. The second morning I told him I would transcribe my notes into long hand while he was thinking and meditating what to say. This pleased hi mmuch. He sat in his low, easy-chair turned towards the fire, and not seeing him except when I turned partly round, this arrangement worked perfectly. He felt he could as freely be silent as speak, and that as soon as he spoke his words were recorded. After the third morning's work (which was done by him while in bed, for his medical adviser had told him he needed this extra rest about one day per week), I was much gratified to be told by his son's wife that the doctor was quite another man since I had gone to render him this help. The burden of anxiety as to whether he could continue the great work to which he had committed himself was lifted from his mind, and he became quite cheerful and buoyant. After the morning's work was over, he ordinarily went for about half an hour's walk before dinner, during which he would be in a chatty mood and ready to answer questions on various themes. The recollections of those quiet walks, as well as of the work in the study, I cherish as among the highest privileges of my life.

I was impressed with the deliberateness and thoroughness with which he wrought. His intellect at over eighty years of age was as clear and sound as it could have been and as the instrument of his will he commanded it strictly to do his bidding. The general run of the sermon-sketches were such as could be read through in a few minutes (written on the blank pages of letters, varying in size and color) with a few lines of introduction carefully worded. The headings were prominently written in full while sub-headings and illustrations would often be indicated by two or three words. But in working those sketches into sermons the whole of the matter was cast anew into the crucible of his mind, and the result was a new and glowing product. The wording even of the headings was recast and re-tested, so that the finished product was a new sermon from an old sketch, a sermon matured by the ripened experience of a sixty years' ministry of the Word. I recall an instance of this. The text was out of Proverbs —"Bread of deceit is sweet to man, but afterwards his mouth is filled with gravel." Two headings in the sketch were thus expressed: "All actions survive in consequences. The perpetuity of all our actions....The sweetness of the true bread." In their new and final form in the sermon they stand: "The perpetuity of the most transient actions....The abiding sweetness of the true bread." In the sub-headings there appeared in the sketch: "There is at first the gratification of some desire. More subtle if some inclination or taste. But that in its very nature is momentary....More hungry desires. Now restless." In the sermon we have: "If a man is hungry, it matters not to his hunger how he has procured the bread which he devours.... The sweetness of the thing desired and obtained is more subtle, but not less real if it nourishes some inclination or taste of a higher nature. But such sweetness in its very essence is momentary, and even whilst being masticated 'bread of deceit' turns into gravel; and a mouthful of that breaks the teeth, excoriates the gums, interferes with brathing, and ministers no nourishment. The metaphor has but too familiar illustrations in the experience of us all."

This is but a single specimen of what was the doctor's constant practice in this work of "expanding," as he termed it. The first week I went to him he worked for five consecutive mornings and completed five discourses, after which he had to take complete rest for nearly a week.

HOPE FOR THE HOPELESS.

One must be very wretched indeed to be hopeless. Miserable although many are; sinful and conscious of it, although many are; they are very few who have reached the point of feeling and admitting that it is of no use to cherish any hope of their improvement any longer. Others may give up their hopes of us but we do not surrender all hope for ourselves, and become truly hopeless, until we have reached the lowest depths. The hopeless are the most forlorn and often the most desperate of all human beings.

Now it is to such that the gospel makes a mighty appeal. Whether their hopelessness be due to their external circumstances or their inward condition, whether vice has corrupted the outward respectability of life into disrepute, or skepticism has undermined its strength, leaving its form still fair to see, in either and in any case no most hopeless soul is too far gone to be inspired and rescued by the Holy Spirit. If there were a lower depth than that of hopelessness, Jesus Christ would have gone down into that, as he has into the region of hope abandoned, in his redeeming, cheering mission. And there and everywhere "whosoever will" may look to him and be saved.

If these words should fall under the eye of some hopeless one, among the thousands who may read them, let them be as if written for that soul alone, and let them say, "There is hope for you. Christ loves you just as you are. He bids you hope. He tells you to take courage, to trust in him, to do for his sake what you know to be right, and to let him take care of all that may result.—The Congregationalist.

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